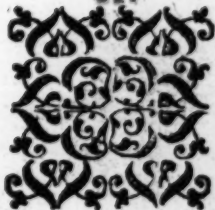


A FRUITFULL
SERMON,

Vpon part of the 5. Chapter
of the first Epistle of Saint
Paule to the The-
salonians,

By Henry Smith,

*Which Sermon being taken by Cha-
racterie, is now published for
the benefite of the
Faithfull*



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1 Thess. 5. 19. 20. 21. 22.

19. Quench not the Spirit. 20. Dis-
pise not Prophecyng. 21. Trye all
things, and keepe that which is good.
22. Abstaine from all apparence of
enill.

HAuing lately spoken of these
wordes; In all thinges giue
thanks, and quench not the
Spirit: Touching the first,
I shewed you, that it is an easier
thing to obtaine of God, than to be
thankfull to him; for moe haue gone
away speeders, than haue gone away
thankers. Then howe the wicked are
beholding to God aswell as the iust,
and therefore it is saide, that the same
doubt shine vpon the iust and vniust.
Then howe Iacob came not so bare
to Eban, (when he brought nothing
with him but his staffe in his hand)
as man commeth into this world,

1 Cor 4,7.

Gen 2,8.

Phil 147,1.

Math 8,

1 Cor 15,20

without strenght or staffe to sustain him, which made the Apostle to aske: *What have you which you have not receaved?* Therefore, to teach man to bee thankfull vnto his Maker, he was not made in *Paradise*, the place of ioye and happinesse, but being made out of *Paradise*, hee was brought into *Paradise*, to shew how all his ioy and happinesse came from God, and not from Nature, that hee might knowe where to bestowe-hys thanks. Therefore Dauid to perswad all men vnto thankfulness, saith: *It is a good thing, and pleasure to be thankfull.* If hee had saide, no more but good, all which loue goodnesse were bounde to be thankfull; but when he saith not onely good but *pleasure* too, all which loue pleasure are bounde to bee thankfull: and therefore, as Peters Mother in lawe, so soone as Christ had healed her of a feuer, rose vp immediately to minister vnto him: So we so soone as Christ hath done any thing for vs, shoulde rise vp immediately

mediatly to serue him. | As Anna ^{1 Sam 1.}
when she had receiued a sonne from
God, did consecrate him to God a-
gaine: so what soeuer we receiue of
God, we must giue it to God againe,
that is, vse it to his glory, and make it
one of our meanes to serue him, for
all things which wee receiue in this
life, are giuen vnto vs, least we should
want any meanes to serue God.

Then because the Apostle requir-
eth *thanks* for *all things*, I shewed
you, that hee is not thankfull before
God, which thanks him only for his
benefites, but hee is thankfull in
deede, which thanks him for his
chastisement. It may bee while the
Lord giueth, many will say: *Blessed be
the name of the Lord*: but when the
Lord taketh away, who will say *blef.* ^{Iob 1.}
sed be the name of the Lorde. There is
one example the of Pauls doctrine,
which is: *in all things to giue thanks*.
There is an other example of Pauls
doctrine, which gaue *thanks* to
GOD for his *rodde*: for an obedi-

ent childē dooth not onely liſſe the hand which giueth ; but the rod that beateth.

After, ſpeaking of theſe wordes, *Quench not the Spirite* ; I ſhewed you that the *Spirite*, doth ſignifie the gifts of the *Spirite* : the *Spirite* in the third of Mathewe, is likened to *fire*, and therefore Paule ſaieth well, *Quench not the Spirite*, becauſe fire may bee quenched.

Heere I tooke occaſion to ſpeake of *zeale*, which is the fire of the *Spirite* ; ſhewing you that GOD is pleaſed with *zeale* ; as men are pleaſed with *loue*. But as Chriſt did baptiſe with *fire* ; ſo Iohn did baptiſe with *water* : And, as the holie Ghoſt deſcended with *fire* ; ſo hee did deſcend with a *winde* that cooleth *fire* : ſhewing, that our *zeale* ſhould bee a temperate *zeale*, as our Maſters was. *Eſaiah* was commaunded to *crye*, but not to *roare*. The Iewes might not gather too much *Manna*, no more than they might gather too little : as there

Math 3,

Math 3, 11.

Acts 1,

Eſay 58, 2.

Exo 16, 18.

there is a measure in *knowledge*, so
 there is a measure in *zeale*; that is, be
 zealous according to discretion, as
 Paule saith, *Bee wise according to so-* Rom 12, 3.
briety. The Disciples were com-
 mended for their *zeale*, when they Math 10, 23.
 left all to followe Christ: but Christ
 reprooued them for their *zeale*,
 when they would pray for fire from Luke 9, 55.
 heauen to consume the Samaritanes.
 Therefore *zeale* and *discretion* vnited
 together, are like the two Lyons
 which supported the throne of Sa- 1 Reg 10,
 lomon; and hee which hath them 20.
 both, is like Moises for his mildnes,
 and like Phineas for his feruencie:
 therefore, as wine is tempered
 with water, so let *discretion* temper
zeale. But I neede not bring water, to
 quenche that fire which is out alrea-
 dy; I would rather I could say of you,
 you are too zealous, as Paule tolde
 the Athenians they were too *supersti-* Acts 17, 23.
tious. But our sicknesse is not a hot
 sicknesse, but a colde sicknesse; the
 hotte bodie is distempered, but the
 A 4 colde

tolde bodie is dead. Then I shewed you, howe the Spi-
rite is quenched; as a man dooth
quench his reason with ouer much
wine: and therefore wee saye, when
the wine is in, the wit is out; because
before hee seemes to haue reason,
and now hee seemes to haue none:
So our Zeale, and our Faith, and our
loue, are quenched with sinne. Eue-
rie vaine thought, and euery idle
worde, and euery wicked deede, is
like so many droppes to quench the
Spirite of GOD. Some quench it
with the businesse of this worlde:
some quench it with the lustes of the
flesh: Some quench it with the cares
of the minde: Some quench it with
long delaies: that is, not plying the
motion when it commeth; but cros-
sing the good thought with badde
thoughtes; and doing a thing when
the Spirite saith doe it not: as Achab
went to battaile after hee had con-
sulted with the Prophet: therefore
Paule saith; Griue not the Spirite:
shew-

shewing that the Spirite is often
griued before it be quenched, and
this is principally to bee remembred
that when a man beginnes to griue
and checke, and persecute the Spi-
rite, lightly hee neuer ceaseth vntill
hee hath quenched it; that is, vntill
he seeme to haue no spirite at all, but
walketh like a lumpe of flesh.

After *Quench not the Spirite*, fol-
loweth *Despise not Prophecyng*: In
the ende of this Epistle, Paule spea-
keth like a Father which is come to
the ende of his life, who because hee
hath but a while to speake, heapeth
his lessons together, which he would
haue his sonnes remember when hee
is gone: so Paule, as though he were
set to giue good counsaile, and had
no leysure to speake that he would,
sendeth the Thessalonians a brieve of
his minde, which their meditation
should after amplifie and expounde
vnto them: His first aduise is, *quench
not the Spirite*: that is, when a
good motion commeth, welcome it
like

like a friende, and crosse it not with
thy lustes: for lustes are enemies to
the benefite of the Soule.

The second Admonition teacheth
how the first should be kept, *Despise*
not prophecying, and the Spirit will
not *quench*, because prophecying dooth
kindle it.

The thirde Admonition teacheth
howe to make fruite of the second,
Try the doctrines of them which pro-
phecie, & thou shalt not beleue er-
rour for trueth, but holde the best.

The fourth Admonition is the
summe of all, and it commeth last, be-
cause it is longest in learning; that is,
Abstaine from all apparance of euill.
This is the summe of al, for he which
can *abstaine* not onely from euill, but
from the apparance of euill, is so perfect
a man, as can bee found in this finfull
life.

Place all these together, and it is
as if Paule should say, *Quench not*
the Spirit by despising of Prophecying,
neither despise Prophecying, because all
doe

doe not Prophecie alike; but rather
when you heare some preach one
way, and some an other; when you
see some follow him, and others fol-
lowe him, doe you trye the doctrines
by the Scripturs, as the men of Be- Acts 17, 11.
raea did, and choose that which is
best, and soundest, and truest, hauing
alwaies such an eye to the *Truerh*,
that you *abstaine from all apparance of*
errour; so iealous the Holy Ghost
would haue vs of our *faith*, that wee
set no Article vpon our *Religion*, but
that which is an vndoubted truth; as
Moyse did nothing in the Taberna-
cle, but that which was shewed in the
patterne set downe before him.

The occasion of these Lessons,
seemes to come of this; that there
were some among the Thessalonians
as there bee among vs, which did for-
sake all Religion, because the Prea-
chers did not agree, or because the
liues of Professors gaue some of-
fence, therefore Paule sheweth that
there is no cause, why they shoulde
mis-

mislike the Word for the Preacher;
or why they shoulde despise *Religion*
for the Professour, because the *Word*
& the *Religion* is not theirs: for they
can no more bee polluted by them
than God. Then he concludeth, that
seeing it is necessarie, that there shall
be alwaies errors and heresies, to
trye vs; we should also trye them, and
thereby bee prouoked so much the
more from error or heresie, that we
abstaine euen from the appearance
thereof, least wee fall into the sinne;
this is the scope of these wordes.

Despise not Prophecyng. This Ad-
monition is (as it were) the keeper of
the former: for by *prophecyng the*
spirite is kindled, and without *pro-*
phesyng, the spirite is quenched; and
therefore after *Quench not the spirite*,
Paule sayth, *Despise not Prophecyng*:
shewing, that as our sin dooth *quench*
the spirite, so *Prophecyng* doth kindle
it. This you may see in the Disciples
that went to *Emaus*: of whome it is
sayde, when Christ preached vnto
them

them out of the Lawe and Prophets;
their Spirite was so kindled with his Luk 24,32,
prophesying, that theier heartes waxed
hot within them.

This you may see againe in Saules
 Messengers, which were sent for
 Dauid, when they came among the 1 Sam 19,
 Prophets, and hearde them prophe- 20.
 cie, their Spirite was so kindled, that
 they coulde not choose but prophe-
 cie also: in so much, that when Saule
 came after himselfe, and hearing
 the Prophets, as they did, the Spi-
 rite came vpon him likewise, and hee
 prophesied too; where-vpon it was
 said: *Ys Saul also among the Praphers* 21 Sam 19.
 This is no maruell that the Spirite of 23,24.
 man shoulde bee so kindled, and re-
 uiued, and refreshed with the word;
 for the word is called the foode of the Heb 5.
 soule: take away the worde from the
 soule, and it hath no foode to eate,
 as if you should take foode from the
 bodie, the bodie woulde pine: And
 therefore Salomon saith, *without visi-*
ons the people perrish: that is, without Prou 19,18.

Pro-

14
out *Prophecyng* the people famish.
Therefore, he which loueth his soule,
had not neede to *despise Prophecyng*,
for if hee *despise Prophecyng*, then ve-
rily he famisheth his owne Soule, and
is guiltie of her death.

Mat 11, 5. The Apostle might haue said, *Loue*
Prophecyng, or *honour Prophecyng* :
But why dooth he forbid, to *despise*
Prophecyng ? Why did Christ say,
The poore receiue the Gospell, but to
shewe that the rich did contemne it ?
Why dooth Paule say, *I am not asha-*
Rom 1, 16. *med of the Gospell*, but to shewe that
manie are ashamed of it ? Euen so he
saith, *despise not Prophecyng*. Shew-
ing that the greatest honour we giue
to Prophets, is not to despise them :
and the greatest loue which we car-
rie to the Worde, is not to loath it. If
wee doe not despise the Preachers,
then we thinke that we honor them
enough ; and if we doe not loath the
Worde, then we thinke that we loue
it enough : therefore the Apostle
saith, *Despise not Prophecyng*, for ho-

now Prophecyng.

Prophecyng heere dooth signifie
Preaching, as it dooth in *Rom 1, 14*. *Rom 1, 14*.

Will you knowe why Preaching is
called *Prophecyng*? To adde more
honour and renowne to the Prea-
chers of the Word; to make you re-
ceiue them like Prophets, and then
Christ saith, you shall haue a Pro- *Mat 10, 41*
phets rewarde: that is, not such a re-
ward as you giue, but such a rewarde
as God giueth.

Lastly, if you marke, Paule sayth
not *Despise not Prophets*, but *Prophe-
cyng*; signifying, that from the con-
tempt of the Prophets, at last wee
come to *despise Prophecyng* too, lyke
the Iewes, when they were offended
with the Prophet, charged him to
propheciana more. Therefore as Christ *Iere 11, 31*
warned his Disciples, to heare the
Scribes and Pharisees, although they *Mar 23, 3*
did not as they taught, so Paule warn-
eth the Thessalonians, that if any
Prophets among them, do not as they
teach, and therefore seeme worthe
to

to bee despised like the Scribes and
Pharises: yet that they take heede,
that they doe not *despise Propheying*,
for the Prophets.

Because the Preachers are despi-
sed, before the worde bee despised;
therefore we will speake first of their
contempt. Christ asked his Disci-
ples *what they thought of him*?

Mat 16, 13.

So I
woulde aske you, what you thinke of
Preachers: Is he a contemptible per-

2 Cor 5, 20.

son, which bringeth the Embassage
of God? Which hath the name of an

Rev 1, 20.

Angell, and all his wordes are Mes-
sengers of life? Is he a contemptible

person? Prophets are of such ac-
count with G O D, that it is sayde:

Amos 7, 13.

*God will doe nothing, before hee reveale
it unto his Prophets*: so Prophets are

as it were GODS Counsellors. A-
game, *Kings, Priestes, and Prophets*,

were figures of Christ; all these
three were annointed with Oyle, to

1 Kings
3, 1.

shewe that they had greater graces
than the rest, but specially the Pro-

phets are called *men of God*, to shewe
that

that all which are of God, will make
 much of Prophets for Gods sake:
 therefore, women are forbidden to
 take vpon them to prophetic, least
 that noble calling shoulde become
 vile and despised, by such vnskilfull
 handlers of it. Therefore when the
 Prophet Elisha, would send for Na-
 aman the leaper, to come vnto him
 these were his words: Naaman shall
 knowe that there is a Prophet in Isræll:
 as though all the glorie of Isræll
 were chiefly in this, that they had
 Prophets and other had none. Ther-
 fore, when this Prophet was dead,
 Iosh, the King came vnto his corse,
 and wept ouer his face, and cryed
 O my Father, my Father, the Chariot of
 Isræll and horsemen of the same: shew-
 ing, that the Chariots and horses, and
 Souldiours doe not so safegard a Cit-
 tie, as the Prophets which teach it,
 and pray for it. Howe ioyfull and
 glad was Lydea, when shee could
 drawe Paula and Silas to her house:
 If you thinke me to be faithfull comen
 blisse.

1 Cor 14.
34.

2 King 5, 9.

2 King 19.
14.

Acts 16. 25.

B

my

my house: shewing, that neuer any
guests were so welcome to her house
before. Howe tender was the Shuna-
mite ouer Elisha, that shee buile an
house to welcome him, and to keepe
him with her, thinkes all the places
in her house too bad for him, shee
buile him a newe roome, and made
him stay.

Gal 4, 15.

Howe much did the Galathians
make of Paule, that hee saith, *They*
would pull out their owne eyes to doe
him good; So, once a Prophet was e-
steemed like a Prophet, and hath
hee bidde you despise them now,
which bad you to honour them be-
fore? No, Paule chargeth vs to re-
ceiue our teachers, as hee was recei-
ued himselfe: saying, *Hee which la-*
boureth in the Word is worthy of double
honour: That is, the preachers (after
a sort) are as well to be honoured as
the Ruler.

1 Tim 5, 14.

Exo 28, 30.

Aaron and Moyse were brethren.
If Aarons *Urim* and *Thummim* would
haue forced: Moyse's rod and staffe
should

should not haue needed. But when
the tongue could not perswade; then
the rodde did compell.

As Paule sheweth the Theffalo-
nians; howe the Preachers of the
word should be honoured; so he tea-
cheth the Phillippians how to honor
their teachers, saying: *Receiue him in* Phil 2, 29.
the Lord with great gladnes, and make
much of such: that is, shew your selues
so glad of him, that hee may be glad of
you. Haue you neede to be taught,
why Paule woulde haue you make
much of such? because they are like
Lampes, which consume themselues
to giue light to other: so they con-
sume themselues to giue light to
you; Because they are like a Henne,
which clocketh her chickens toge-
ther from the Kite: so, they clocke
you together from the Serpent; Be-
cause they are like the *Shower*, which Iose 6, 20.
did beate downe the walles of Jeri-
cho: so they beate downe the walles
of sinne; Because they are like the
fiery *Pillar* which went before the

Exo 13, 20.

Israelites to the *lande of Promise*, for they goe before you to the *lande of promise*; because they are like Moyses, which stept betweene the plague and the people, because they are like good *Andrewe*, that shewed his bretheren the *Messias*, so they call you to see the *Messias*, and therefore make much of such. If wee shoulde make much of Prophets, how much should we make of *prophecyng*? If we should loue our instructers, howe much should we loue instruction?

Luke 2, 28.

Simeon keeping in the Temple met with Christ, so, many hearing the Worde haue met with knowledge; haue met with comfort; haue mette with peace; haue met with saluation; but without the Word neuer any was conuerted to God: therefore, whensoever the word is preached, euery one may say to himselfe, as the Disciples saide to the blinde man; Be of good comfort, he calleth thee: Be of good comfort the Lorde calleth thee; But when the word is not preached,

Mar 10, 49.

ched, the euery man may say to himselfe, *Beware the deuill calleth thee.* When the Prophets went from Ierusalem, then sworde, and famine, and pestilence, and all the plagues of God rayned vpon them, euen as the fire came vppon Sodome, so soone as Gen 19, Lot was gone out.

There be two trades in this lande, without which the Realme can not stand; and one is the Queenes souldiours, and the other is the Lordes souldiours, and the Lordes souldiers are hardly vsed, like the Queenes souldiers; for from the Marchant to the Porter, no calling is so despised, so contemned, so deryded, that they may beg for their seruice: for their liuing is turned to an almes; one saith, Moyses is *quis*: that is, the Magistrate is some bodie: but Aaron is *quasi quis*: that is, the Minister is no bodie, because no bodie is despised like him. *Receiue a Prophet in the name of a Prophet*; nay, receiue a Prophet in the name of an enemie,

1 King 21, as Achab receiued Eliah, *Art thou*
20. *heeere myne enimie ?* If Paule had li-
ued in our dayes, he would not haue
saide, *Despise not the Prophets*, but
persecute not the *Prophets* : for hee
shoulde haue seene, not onely despi-
sers of the *Prophets*, but mockers of
them; not onely mockers, but slaun-
derers of them; not only slaunderers,
but hunters, biters, and smiters of
them. *Charme the Charmer neuer so*
sweetly, let his song be neuer so plea-
sant, yet many Adders are readie to
stoppe their eares, and to stoppe his
mouth; like a Birde which is smitten
in her song, of the Archer whom she
singeth vnto; euen as Saule let his
1 Sam 19, 10 speare flye at Dauid, while he played
vppon his harpe to solace and com-
fort, and driue the euill Spirit from
him. Once they did builde houses for
2 Kin 4, 10. the *Prophets* like the Shunamite, but
nowe they take their houses from
them, and thinke they doe God good
seruice, when they make them, and
their Wiues, and their Children, and
their

their Seruants beggars, Once Paule
saide to Timothie, *Let no man despise* 1 Tim 4, 12.
thy youth: shewing, that Preachers
shoulde not bee despised for their
youth; but nowe they despise the
younge Prophets and the olde too,
with great contempt.

Howe is the *double honour* turned
to single honor? Nay, how is our ho-
nour turned to dishonour? *If I bee a* Mal 1, 3.
Master (saith God) *where is my feare?*
so, if we be Prophets, where is our re-
uerence? Dooth not the contempt of
Prophets crye vnto God, as well as
the blood of Abell. Gen 4, 10.

When the Messengers which were
sent vnto the Vineyard for fruites,
were beaten of them which shoulde
haue laden them; then it is said, that
the Lorde of the Vineyarde waxed Mat 21, 43.
wroth, and saide, that hee woulde let the
Vineyarde vnto others, which shoulde
yeelde vnto him the fruites thereof.

The meaning of this Parable is
this, that when the Preachers and
Teachers which Christ sendeth to
his

1 Chro
10, 4.

1 Sam 18.

his Church for fruits, are abused and persecuted, or contemned and scorned, by those whom they (by him appointed) doe call vnto the heavenly banquet; then will hee remooue the glorie of their *Light*, and the sweete comfort of *his Gospel* to others, which will yeelde him the fruites thereof. Therefore what may those feare which haue vsed Christs Ambassadors, as Ammon vsed Dauids Ambassadors. Ierusalem is left without one Prophet, because shee despised them. Sodom was burned because she despised Lot: & the whole world was drowned because it despised Noah. And are not these examples written for our warning.

The time came when Saul sought for a Prophet, and GOD woulde not aunswere him by Prophets, because hee had despised his Prophets before: so, the time commeth, when you shall aske, *Where is the Seer?* and they shall say, he is *rapt* away like Elias: a Prophet was amongst vs, but
when

when hee was despised in Ierusalem, 2 Kings 1,
he was sent to Niniue, 7s nor iudge- 3, 11.
ment begun already? dooth not the
Gospell stande at the doore, as if
shee were ready to take her leaue:
are wee not come from despising of
Prophets, almost to the despising of
prophecyng too? Doe not many walk
in the streetes, while wee preach in
the Temple.

The beastes came to the Arke to Gen 7, 9.
saue themselues, and men will not
come to the Church to saue them-
selues. But we maye crye vnto them
as the Children did vnto their fel-
lowes in the Market: *Wee haue pyped*
vnto you, and you woulde not daunce, Mat 11, 17.
Wee haue lamented vnto you, and you
would not mourn. Some come to heare
vs, but they come as Naaman came
to Elisha, when the Prophet had 2 Kings 5,
tolde him what hee shoulde doe, hee 11.
mocked him for it, and thought that
hee knewe a better way than that
himselke. So they come to heare vs,
but they thinke they can teach vs.

But

But they must remember that Paule
1 Cor 1, 27. sayeth: GOD hath chosē the foolish to
confound the wise. Therefore, if they
thinke themselves wise, let them
thinke vs thosefooles whome God
hath chosen to confounde them. For
although at all other times we are as
plaine and simple as Iacob, yet at this
time we haue a promise, and it is gi-
uen vs for your sake, to speake some-
time that which we conceiue not our
selues, because the houre is come
when GOD hath appointed to call
some of you, as he hath done some of
you before: therefore as the Princely
spirite came vppon Saule when hee
should reigne, to teach him howe he
should rule; so the Propheticall spi-
rite commeth vpon Teachers, when
they should teach, to teach thē how
they should speake: therefore Christ
was content to be baptised of Iohn, so
be you contented to bee instructed of
vs; that if wee bee more simple than
you, the glorie of God may appeare
more in conuerting you by vs.

Hath

Hath not this despising of the preachers, made the Preachers almost despise preaching? The peoples neglecting of the Prophets, hath made the prophets neglect prophesying. The diuell stirres vp this carelesnes in mens hearts, to the intent our ingratitude may moue the Lord to take from vs (as from the Iewes) both our Prophets and our prophesying, & so leaue vs to a sencelesse securitie, that most commonly fore-runne destruction.

What moueth so manie that wold put their hands to the plough, and studie diuinitie, looke backe to lawe, or Phisicke, or trades, or anie other thing, rather then they will enter into this contemptible calling, but onelie the consideration of our contempt and beggarie? And is not the Arke then readie to depart from Israell? Nowe if you will knowe, what makes Prophets and Prophecing despised, more fully, you may see first in Ieroboams priests, it is said that Ieroboam made Israell to sinne, that is,
Iero-

1 King 12.
26.

Ieroboam made Israell to contemne Religion, because hee made Priestes of the basest of the people : therefore, they which make Priestes like Ieroboams Priestes, make the people contemne the Priests and Religion too.

Deut 10, 8. Why might none carrie the Arke of the couenant but the Leuits ? was it not, least the Arke, which is a signe of God, should bee despised ? therefore, none shoulde meddle with the Word, which is, the Lawe of God, but they which are fit, least they make it despised.

The second thing which makes Prophets and Prophecyng despised, is, the rudenes and negligence of them, which are able to doe well in theyr Ministrie, and yet doe contrarie.

1 Sam 2, 17. It is saide of Hophni and Phineas, that by theyr corrupt sacryficing, they made the people abhorre the sacrifices : so, many by their slubbering of the Word, (for want of studie & meditation) doe make men thinke that there is no more wisdom in the Word

Worde of GOD, than they shewe
out of it. There is a kinde of Preach-
ers risen vp but of late, which shroud
and coner, euerie rusticall, and vnfa-
uerie, and childish, and absurde Ser-
mon, vnder the name of the simple
kinde of teaching, like thee Papists
Priestes, which make *Ignorance* the
Mother of Devotion: but in deede to
preach simply, is not to preach rude-
ly, nor vnlearnedly, nor confusedly;
but to preach plainly, and perspicu-
ously, that the simplyest that dooth
hear, may vnderstand what is taught,
as if hee did heare his name. But if
you will knowe what makes many
Preachers, preach so barely, and loos-
ly, and simply? It is your owne sim-
plicitie which makes them thinke,
that if they go on, and say something,
all is one, and no fault will be founde,
because you are not to iudge in nor
out: and so, because wee giue no
attendaunce to doctrine as Paule
teacheth vs. Yea, it is almost come to
passe, that in a whole Sermon, the
hea-

Math 4.

hearer cannot pick out one note
more, than he could gather himselfe
In the 48. of Ieremie, there is a curse
vpon them which doe the busines of
the Lorde negligently: truly I can
not tel whom the Prophet meaneth:
These would not haue Prophets and
prophecyng despised, and yet they
are meanes to make both despised
themselues.

The last thing which makes Pro-
phets & prophecyng despised, is the
diuersitie of minds; while one holds
one way, and an other an other way,
some leaue all and will bee of no Re-
ligion, vntill both parties agree; as if
a patient should pine himselfe & eat
no meate at all, because one Phisitian
saith, that this meate will hurt him,
and an other sayth; that that meate
will hurt him: these are the three
enemies which makes vs and our la-
bours so vulgarly despised.

Nowe what shall wee aunswere to
our Despisers? Reioyce not against mee,
O my enemy (sayth the Church) for I
shall

shall be praised: so, Despise not the Pro-
phets, O ye Iſraelites, for they shall
be honoured.

Peter saith to Ananias and Sapphira; You haue not tyed vnto man, but vnto G O D: for you haue not despised man, but G O D. For our Saviour Christ saith, Hee which despiseth you, despiseth mee: and hee which despiseth me, despiseth him that sent mee.

When ſathan ſlew Iobs ſeruants, his malice was againſt Iob: ſo, when you deſpiſe G O D S ſeruants, your preſumption is againſt God: for that which you doe vnto them (ſaith Chriſt) you doe vnto mee. VVhy then, if they deſpiſe Chriſt? they ſhall be deſpiſed of Chriſt: for he tolde Saul that hee ſpurned againſt the prick: that is, he ſpurned againſt that, which would ſpurne againſt him. Therefore, if you giue vnto Chriſt when you giue vnto the poore; And if you honour Chriſt when you honour his Prophets: as you giue vnto the poore for Chriſtes ſake, ſo deſpiſe

not the Prophets for Christes sake: if
for all this we must bee despised still,
then this is our remedie, Paule sayth:

2 COL. 3, 15. *Whatseuer wee are to you, yet wee are a
sweet sauour to God, both in them which
are saved, and in them which perrish.*
That is, though wee bring him word
that you will come to the banquet,
yet wee shall bee welcome without
you, and so much of that.

After Despise not Prophecying, fol-
loweth, *Trye all things*: as if he should
say, *Despise not Prophecying*, least you
beloeue error for truth: for, as among
Rulers, there be bad rulers, so among
Prophets, there be false Prophets;
This made Christ warne his Disci-
ples, to beware of the leauen of the
Pharisees, that is, of their false do-
ctrine. This made Iohn say, *Trye*
1 Iohn 4, 1. *the Spirites*; and therefore wee reade
in the 17. of the Acts, howe the men
Acts 17, 11, of *Berea* would not receiue Pauls
doctrine before they had tried it, and
how did they trye it? It is sayde that
they *Searched the Scripture*: that is, the
way

way which Paul would teach you to
trye other, euen as he was tryed him-
selfe: wherby you may see, that if you
vse to reade the Scriptures, you shall
bee able to *trie all doctrines*, for the
word of GOD is the touchstone of e-
uery thing, like the *Light* which God Gen 1, 2.
made to illuminate all his creatures,
so is the Scripture to decide all que-
stions; euery doubt must come to the
worde, and all controuersies must be
ended at this tribunall: the Scripture
must speake, which is right, and
which is wrong: which is truth, and
which is error: and all tongues must
keepe silence to heare it. So GOD
hath appointed that the iudge of
our controuersies, which he saith in
the 12. of Iohn, *shall iudge vs in the last* Iohn 12. 48.
day.

Heere a man may aske, if it be so,
that God would haue vs trye all our
Religion by the Scripture, and not
by Fathers, nor by Doctors, nor by
Counsels, nor by Angell, nor by
Pope: how then doe the Papists say,

C

we

we must belecue as the Church beleueeth, and neuer looke into the Scripture whether our teachers saye as God saith, but take it vpon theyr credite, as a blinde man eateth his meate: a man tryeth his horse which must beare him, and shall he not trye his faith which must saue him?

Peter saith: *Let euerie one bee able to giue a reason of his faith.* Is this a reason to saye, I belecue so, because Rome beleueeth so; or rather because the Worde of GOD dooth teach me so? It will not bee an auailable aunswere for them which dye in heresie, superstition, or blindnesse, to saye, the Priestes taught vs so: no more than it serued the first woman Eue to saye, the Serpent taught her so: for GOD saith, *Be not deceiued*, neither by Serpent, nor by Prophet, nor by Angell: Therefore I conclude with the Apostle Paule, *Despise not Prophecyng*, least the Gospell bee taken away from you; and yet *trie Prophecyng*, least you receiue

Gen 3, 13.

ceiue error for truth, and mens
dreames for doctrine.

As wee are to trye doctrines, so
Paule woulde haue vs to *trie our
thoughts, and speeches, and our actions*
: therefore hee sayth, *Trye all
things.* Hee dooth not bid vs take a
taste of all sinnes and vanities, as Sa-
lomon did, to trye them, for they are
tryed alreadie : but that we shoulde
set the Worde of GOD alway be-
fore vs like a rule, and beleue no-
thing but that alone which it teach-
eth, loue nothing but that which it
prescribeth, hate nothing but that
which it forbiddeth, and doe nothing
but that which it commaundeth :
and then wee *Trye all things* by the
Worde of GOD. As the Eunuch
sayde, *Howe shoulde I vnderstande*
without an Interpreter ? so thou maist
say, *howe shall I trie without the*
Worde, which is, the touchstone of good
and euill. Nowe, when wee haue tryed by
the Worde of God, which is truth,

Act. 8. 31.

Math 2.

and which is error: which is light,
and which is darknes: what shoulde
we doe then? *Keepe that which is best:*
That is, stay at the trueth, stay at the
light; as the wise men that followed
the conduction of the bright shining
starre from the East; stayed when
they came to Christ.

We must keepe and holde fast
the trueth; euen as a man gripeth a
thing strongly with both his hands;
that is, defend it with thy tongue;
maintaine it with thy purse: further
it with thy labour, in daunger, and
trouble, and losse, and displeasure:
come life, come death; think alwaies;
as Christ did seale the trueth of his
promise with his blood most preci-
ous; so thou must seale the trueth of
thy professiō with thy dearest blood;
else is it apparant thou doost not
keepe it but let it goe. Well therefore
dooth Paul put tye before choise; for
he which in choise of all things first
tryeth may after his tryall choose the
best. But hee which chooseth before
he

he trye; takes oftentimes the worst
sooner than he dooth the best.

And in this was exceedingly manifested the notable deceit of sathan by his instrumēt the popish Priests in the dayes of ignorance; who, because the people should take superstition before Religion, would neuer let them haue *the touchstone of the Word* to trye their doctrines, but kept them from the Scripture, and lockt it vp from their vnderstanding, in an vnknowne tongue, which they could not skill of; least they shoulde trye their teaching; as the men of *Berea* Acts 17, tryed the wholsome doctrine of S. Paule: and by their sleights making all their Religion a craft, as men call their trades; for in no deceiuable trade (howe full of falshood soeuer) could more deceit be harboured than in theirs. Therefore as Iosiah reioyced in his time, that *the booke of GOD was found againe*: so we may reioyce in these dayes, that the booke of God is found againe; for when the people

C 3

might

might not read it nor heare it, it was
all one to them, as if they had (for so
long time) vtterly lost it.

After this precept of the Apostle,
Trye all things and keepe the best: hee
addeth: *Abstaine from all appearance
of euill*: as if hee shoulde say, that is
like to bee best, which is so farre
deuided from euill, that it hath not
so much as the *appearance of euill*:
and that is like to bee trueth, which
is so farre from errour, that it hath
not the shewe of errour: whereby
hee sheweth, that nothing should
bee brought into the Church, or ad-
ded in matters of faith and doctrine
to our Religion, but that which is
agreeable and consonant to the vn-
doubted trueth, and vtterly without
suspicion of errour. It is not inough
to bee perswaded of our faith, but
wee must be assured of it; for our
Religion is not built vppon waue-
ring and inconstant doubtres, but vp-
pon most assured & certaine know-
ledge.

Heere

Heere we may maruaile why Paul
biddeth vs, *Abstaine from all appea-
rance of euill*, because it is apparant,
that sinne, and heresie, and supersti-
tion, are hypocrites: and common
experience approoueth, that sinne
hath the appearance of vertue, & he-
resie hath the appearance of Trueth,
& Superstition hath the appearance
of Religion: but let our wonder
heerein be thus aunswered. By this,
the Apostle dooth note, that there is
no sinne, nor heresie, nor superstiti-
on, but if the visour or vaile bee re-
mooued, or rather taken away from
it, which maketh it seeme vertue, or
trueth, or Religion, it will appeare
in the right nature to be a sinne, and
heresie, and superstition, though at
the first sight, the maske or visour
doe make it seeme none: because it
couers the euill, like a painted Sepul-
cher vpon rotten bones.

Heereby we are taught, prudently
to iudge of all thinges as they are,
and not as in outward appearance

they seeme to bee ; and as wee drawe aside the curtaine, before we beholde the picture : so we must remooue (to auoyde our owne preiudice) all opinions and surmises , and then behold the thing naked as it is, if wee determine to knowe it indeede : for trueth needes no collours to make it glorious.

Heere I might admonish them which seperate themselues from our Church , in such manner as S. Paule admonisheth all men, when he saith: *Examine whether you be in the faith;* so, examine whether you haue the shewe of errour. Hath it not the shewe of errour, to broach a Religion which was neuer hearde of before these late yeeres ?

Hath it not the shewe of errour, to retaine an errour , which the Author himselfe hath voluntarily recanted ; euen as yee would sucke vp with greedines the dogs vomite ?

Hath it not the shewe of errour, to affirme that those Preachers may in

no

no wise be hearde , which (by their owne confessions) haue first conuerted and painfully brought them to the knowledge of God , and daylie conuerteth others.

Hath it not the shewe of error, to affirme, that the Lordes Prayer may not bee vsed as a lawfull Prayer: which for the excellencie of Christian petition, and without any controuersie (for any thing that wee or they can read) was so vsed from the beginning?

Hath it not the shewe of error, to say, that no man may vse any set prayer, seing there be many Prayers, and Psalmes, and blessings, and thanksgiuings in the Scripture, which were vsed in that fourme.

Hath it not the shewe of error, to affirme , that wee haue no Church, and yet to graunt that our Martyrs which dyed in the bloody persecuti-on of tyrannous poperie , were true members of the Catholike Church?

Hath it not the shewe of error, to
affirme,

that two or three may ex-communicate all the rest without a Ministerie, seeing the Pastor is the mouth of the Church?

Hath it not the shewe of error, to affirme, that the Church of Christ was neuer inuisible before this age, and that it is such a small flocke, as their number is: and that it hath set foote no where but in England?

Hath it not the shewe of error, to holde that for sound and good Religion, which is altered euerie day; adding and detracting, as though a man should make a Religion of his owne inuentions, changing and altering so fast as newe conceits come into his idle braine?

Rom 12, 3,

Let them thinke that Paule saith vnto them: *Be wise vnto sobrietie,* and suspect that construction which your selues deuised: for Salomon saith, *There is an error vpon the right hande as well as vpon the left,* that is, as I may call it: The zealous error. And if this be not that error
of

Pro, 4, 27.

of zeale, I knowe none at all in this lande.

Yet shall not I say, that wee haue not the shewe of euill too? Naye, I would that we were but in the shewe thereof. I may not call euill good, no more than I may call good euill, and therefore let vs pull the Beame out of our owne eyes, as we woulde pull out the moate out of other mens. Let vs amend our finnes, and then boldly reprocue others.

If Paule woulde haue vs abstaine from euerie appearance of euill, sure he would haue vs abstaine frome heresie and hypocrisie, and not to surfet with the blessings of peace, and then saye: it was neuer merry world since this newe Religion came vp; not to pretende conscience in not comming to Church, and haue no conscience in oppressing the poore, and vndooing the Fatherlesse and widdowes.

Antechrist and all his shauelings,
(thanks bee to GOD) are meetly
well

well rooted out from amongst vs, yet
his taile (I feare me) remaines behind
in the hearts of a number, which li-
uing amongst vs like men of another
Num 33, 55, Nation, are an ill saueur vnto vs, as
the remnant of the Cananites were
vnto the Iewes. GOD charged his
people of Israell, to roote out all the
inhabitants of Canaan; yet they
spared some, as Saul (disobaying the
voice of the Prophet) spared Agag,
but that remnant hindered their
peace, and neuer suffered them to
be in quiet; for they were goades in
their sides, & prickes in their eyes: it
is with vs likewise to bee feared, that
the remnant of Canaan, which nowe
contemne Prophets, will be a meane
to pull downe *Prophecyng*. But let
vs apply this doctrine of the Apostle
to the kindling of the Spirite in all
feruencie of zeale, and mildenesse of
loue: not deferring to imbrace grace
when it is offered, least by delay the
Spirite bee quenched: and let vs re-
uerence Prophets and *Prophecyng*;
for

43
for despisers, and mockers, may (in
their scoffings) mocke at Elisha, but 2 Kings 2,
the rewarde of their enuye, is a de- 23, 24-
uouring ende. Neither let vs forsake
the *Word*, for any inuention of man,
but *trie all things* by the touchstone
of the Scriptures, indeuoring to a-
uoide all occasion of offence, and to
hold of that foundation which is best
and soundest, and not to be mooued:
Beseeching him that hath taken the
cuill of Antichristian error and su-
perstition away, to take away also
the apparance of the same.

FINIS.



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